

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

*The Annual Conference of the Methodist Protestant Church for the Vermont District, convened, pursuant to adjournment, in the town of Bridgeport, Addison Co. Vermont, on Thursday, the 30th day of January, 1834.*

The Rev. Justus Byington, President of the District, opened the Conference by reading a portion of holy scripture and by prayer.

John Croker was chosen Secretary, and Samuel Vaughan, Assistant Secretary.

A Committee, appointed for that purpose, reported the following list of Ministers and Delegates, entitled to seats in this Conference, viz:

### Ministers.

Justus Byington, President.

\*Luther Chamberlin, Elder.

Chandler Walker, "

George Smith, "

Nathaniel Gage, " by transfer.

Daniel Ireland, "

Josiah Jones, "

Daniel C. Vaughan, "

William Gonne, "

Alexander Thompson, "

\*William Wait, "

\*Roswell Bourn, "

\*Richard Gage, "

Ziba Boynton, Deacon.

John Croker, "

Reuben Buttolph, "

*Delegates*—Solomon Mason, Solomon Holcomb, B. F. Warner, Jeremiah Hancock, Edward Riggs, Eli Smith, Nathaniel Stockwell, Os-good Peasley, Brewer Dodge, David Webster.

Those marked thus (\*) were absent.

The Conference then proceeded to an examination of the official conduct of the itinerant ministers and preachers during the past Conference year; they were examined at intervals, in two days, and all passed.

On motion, it was *Resolved*, That the official character of Bro. Jos. Kimball, for the year 1832, do pass.

On motion, *Resolved*, That Bro. Joseph Kimball be left without an appointment, at his own request, presented to the Conference by brother Alexander Thompson.

The Conference next proceeded to an examination of candidates for orders, when brothers Doane Cook, Ziba Boynton, and John Croker, were duly elected, (and on Sabbath ordained) to the office of Elders.

Bro. Martial Britton, was duly elected to the order of Deacon, and had leave to retire from the itinerant connexion at his own request.

After due examination, Bro. Giles Monroe, a licentiate of this church, was received into the itinerancy.

The Conference proceeded to elect a President for the ensuing year; and on counting the votes, the Rev. Daniel Ireland, was declared to be duly elected.

On motion, *Resolved*, That the thanks of this Conference are due, and are hereby given, to our venerable brother in the Lord, Justus Byington, for the zeal, diligence and disinterestedness with which he has served the Church during the full term of his presidency of three years; and the Conference pray that his old age may be crowned with the richest of heaven's blessings.

On motion, *Resolved*, That the Secretary be directed to communicate this resolution to Bro. Byington.

The Conference proceeded to organize the Electoral College; when Dbane Cook and Ethan Learned, were admitted to seats as unstationed ministers, duly recommended.

The ministers and lay delegates voted separately, and the Rev. Justus Byington and Solomon Mason, Esq. were declared to be duly elected delegates to the next General Conference.

On motion, *Resolved*, That the College elect two alternates.

After a scrutiny of the votes, the Rev. Nathaniel Gage, and Alexander McLaughlin, were declared delegates.

The following preamble and resolutions were severally and unanimously passed:

Whereas the practice of holding class meetings and love feasts with closed doors, is very improper in these northern regions, and highly injurious to a large class of the christian community; and whereas we sincerely believe that to adopt the aforesaid practice would materially injure, if not totally destroy, the Methodist Protestant Church in Vermont, therefore

*Resolved*, That in the opinion of this Electoral College, it is inexpedient to make any alterations in that part of our Discipline which regulates our class meetings and love feasts; and that our delegates to the next General Conference be, and they are hereby, instructed to use their influence and their votes in resisting the passage of any rule which would go to close the doors of our church during the aforesaid meetings.

*Resolved*, That the Electoral College stand decidedly opposed to any alteration in our Constitution which might have a tendency either to impair or ruin our itinerant system as at present established. We are constrained to view the existence and prosperity of an efficient itinerant system as, under God, as the very life and nerves of our Church.

The Conference reorganized and proceeded to business.

The following report of the Stationing Committee, regulating the appointments of the itinerant ministers and preachers for the ensuing year, was received and adopted.

Middle Granville and Wells Station—Chandler Walker, Superintendent.

Granville Circuit—Ziba Boynton, Superintendent; Giles Monroe, Assistant—number in society, 110

Shelbourne Circuit—Daniel C. Vaughan, Superintendent; William Gonne, Assistant; Justus Byington, Assistant, to labor at his

own discretion. Unstationed, David Ferris, Elder; Thomas Carpenter—A. H. Otis and Ethan Learned, Deacons.

St. Alban's Circuit—Josiah Jones, Superintendent; John Croker, Assistant; Unstationed, David Goodhue, Haman Green, Deacons; Thomas Goodhue and B. F. Warner, Preachers.

Onion River Circuit—Reuben Buttolph, Superintendent; Unstationed, Doane Cook, Elder, Joel Harris, Preacher.

Stanstead Circuit—Roswell Bourn, Superintendent; Unstationed, Thad. Bullock, Elder.

Bolton Circuit—Alexander Thompson, Superintendent, another to be supplied; Unstationed, Joseph Kimball, and John A. Packard, Deacons.

Stanbridge Circuit—Richard Gage, Superintendent, another to be sent; Unstationed, Ebenezer Hart, Preacher.

Grandisle Circuit—William Wait, Superintendent—no return.

Schaughtecoke Circuit—To be supplied by the President.

N. Gage and George Smith, Conference Missionaries.

(Since the rising of the Conference, several members of the Stationing Committee have informed me (the Secretary) that the name of Bro. Luther Chamberlin was before them for a field of labor—laid on the table for further consideration, and through inadvertency the Committee rose and reported without assigning him any.)

Bro. Solomon Mason, was re-elected Conference Steward.

Justus Byington, N. Gage and Chandler Walker, were elected a Committee to appoint a President pro tem. in case of a vacancy. The following resolutions were passed by the Conference.

On motion, *Resolved*, That our colored brethren, in full communion, be, and they are hereby entitled to all the rights of suffrage of our white brethren.

On motion, *Resolved*, That this Conference highly approve of the philanthropic efforts now making by the various Temperance Societies in our land; and that our ministers, preachers and membership be affectionately admonished to use their influence, both by precept and example, to discountenance the demoralizing practice of using ardent spirits as a drink.

On motion, *Resolved*, That the Friday next preceding the sitting of the General Conference be observed as a day of fasting and prayer for the purpose of imploring the special blessing of Almighty God upon the deliberations of that body.

On motion, *Resolved*, That this Conference approve of the Book Agent's editions of Moheim's Ecclesiastical History, 4to. Prideaux's Connexions, and of the other valuable and standard works now publishing by him, and our

M. & S. Harrod



Quarterly Conferences are hereby requested to adopt the best plan for the sale and circulation of our books.

On motion, *Resolved*, That our ministers and preachers be requested to use their best exertions for the circulation of our Church Journal, "The Mutual Rights and Methodist Protestant," and to act as agents for the same.

On motion, *Resolved*, That this Conference return their sincere thanks to their brethren and friends in the town of Bridport, for having so kindly received and hospitably entertained us during our present session.

On motion, *Resolved*, That our next Annual Conference be held on the second Wednesday in January, 1835, and that the place be appointed by the President, with the advice of the Superintendents.

On motion, *Resolved*, That the Secretary be directed to forward suitable portions of these minutes to the "Methodist Protestant" and to the "Vergennes Gazette," for publication.

JOHN CROKER, Secretary.

For the Methodist Protestant.

NEW YORK.

Sacketts Harbor, Feb. 24, 1834.

Dear Brother,—We have just closed our first Quarterly Meeting on this (Antwerp) Circuit, held at North Adams; and glory to God, it was one of the best meetings ever held in this section of country. Our Congregational brethren, tendered us the use of their house, and afforded us homes while the meeting was in session, for which we are grateful. But this is not all, they felt that our cause was the cause of the Lord Jesus Christ, and came and united with us in our exercises; and glory to God, the Great Head of the Church was present to own and bless his children. Our meeting commenced on Friday evening, under very unfavorable circumstances on account of the inclemency of the weather, yet notwithstanding, our brethren of different names came up Sabbath morning, with apparently much good feeling. When our love feast was opened, it was soul cheering to see the Deacons of the Congregational church in conjunction with our Stewards, passing the bread and water, in token of our good feeling towards each other. And when the children of the Lord began to express their feelings, the fire began to burn; and while some were praising God, that they had lived 50 or 60 years (separated from their brethren of different names) they now felt as though they had come to the period that they could look over the wall and exclaim, how these Christians love each other, while shouts of glory! glory! hallelujah! were heard in different parts of the congregation. Glory to God, my soul exulted in this union.

Dear Brother, we feel as though the great moral wedge of the Gospel, had entered the posts which hold the bars of separation between denominations—and that soon, the power of the Holy Ghost will cause it to split down the posts, and the bars to fall, and Christians will become as the heart of one man; this is at it should be.

Our prospects are encouraging in this section of country, although opposition from the old side ship still continues; but in many instances they entangle themselves in their own snares. Our course is onward—our foes do not fright us—our weapons are not carnal, but mighty to the pulling down of the strong holds of bigotry, prejudice, and popery. Our members seem to be rising in their feelings, and are looking forward to better days. May the Great Head of

the Church keep us humble, as a people, and bless us with an increase of piety, and deliver us from an inordinate self-esteem.

At the above meeting we received 7 members into the class in Adams; and our prospects are still favorable for greater increase. If some of our able men would give us (through the Protestant) an investigation of the Deed of Settlement, contained in the M. E. Church Discipline, it would help to facilitate our cause in this part of the work. We hope that it will be attended to, and for which, we should feel grateful.

Yours, &c. HIRAM MCKEE.

For the Methodist Protestant.

City of Washington, Feb. 27, 1834.

At a meeting of the members of the Methodist Protestant Church, in the City of Washington, belonging to the Tabernacle Station, held on this evening, the following preamble and resolutions submitted by a committee appointed at a previous meeting, were considered and unanimously adopted, viz:

Whereas, in the opinion of this Society, it is essential to the interests of the Methodist Protestant Church in the United States, as well for the advancement of the Redeemer's kingdom, as for the promotion of the cause of civil and religious liberty, that a commodious house of worship should be erected at the seat of the General Government, not only for the accommodation of those of our brethren whom circumstances may attract thither, but such as shall remain a monument of the liberality of the Society, and afford a substantial evidence of their firm adherence to the cause in which they are engaged; and whereas the means within the reach of this Society, are such as to forbid the undertaking, a work of such magnitude, without the assistance of their brethren. Therefore be it Resolved,

1st. That for the accomplishment of the object set forth as above, this Society will exert themselves to the extent of their abilities.

2nd. *Resolved*, That the plan proposed by James A. Kennedy, in a communication made by him to, and published in, the "Mutual Rights and Methodist Protestant," on the 25th of Oct. last, is in the opinion of this Society one most likely to insure the success of the object, without being burdensome or oppressive to any portion of the community.

3d. *Resolved*, That this Society do earnestly appeal to our brethren and the friends of civil and religious liberty throughout the United States, to aid us in this important undertaking, and that a circular be addressed to each of the ministers of our denomination, and such other persons as may be deemed proper, earnestly inviting their co-operation in furtherance of the object, as also to the respective annual conferences of our church, respectfully inviting their sanction to the object in such manner as in their wisdom they may deem expedient.

4th. *Resolved*, That in furtherance of the object set forth as above, a committee be appointed by this Society, to consist of seven members, under whose direction a book be opened in which to receive subscriptions, which may be made either in money, labor or materials—and all subscriptions which may be made in money, shall be deposited in some bank in this city, subject to the order of said committee or their successors in office; and the faith of this Society is hereby pledged, that no part of said money so received, shall be expended for any object, other than that set forth in these resolutions.

5th. *Resolved*, That should the subscriptions received, not be sufficient to justify the commencement of said building by the 1st day of April, 1835, then the said subscriptions shall be either returned, or held subject to the order of the respective annual conferences, in proportion as the same was received from the societies under their jurisdiction, to be by them disposed of in such manner as they may deem most advantageous to the interests of the church.

6th. *Resolved*, That brothers James A. Kennedy, U. Ward, W. W. Billing, H. B. Robertson, Joseph Radcliff, F. Howard, and Matthew Sexsmith, be the committee as required by the 5th resolution.

7th. *Resolved*, That a copy of the above preamble and resolutions signed by the Chairman and Secretary of the meeting, be forwarded to the "Mutual Rights and Methodist Protestant," and "Methodist Correspondent," for publication therein. Attest,

WILLIAM KESLEY, Chairman.

W. W. BILLING, Secretary.

N. B. It is requested that all communications on the subject matter referred to in the foregoing resolutions be forwarded, addressed to Jas. A. Kennedy, City of Washington, D. C.

J. A. KENNEDY,  
U. WARD,  
W. W. BILLING,  
H. B. ROBERTSON,  
JOSEPH RADCLIFF,  
F. HOWARD,  
MATTHEW SEXSMITH,

Committee.

## RELIGIOUS.

For the Methodist Protestant.

Mr. Editor,—Although it may be thought superfluous to write any thing more on the subject of dress, yet as you have published my first number, I feel it my duty to send you the subsequent numbers, pursuing my original design.—My not having received the seventh number of your paper till three days ago, will account for the late appearance of this sheet. ERASTUS.  
February 28, 1834.

## ON DRESS—NO. 2.

Mr. Editor,—If dress is not an article of indifference to the Christian, (see No. 7, page 50 present vol.) it furnishes matter of important investigation, to ascertain *what dress corresponds* with the character of a follower of the lowly Jesus. The extreme latitude of opinion and practice, amongst professors of religion on this subject, requires that it should be treated with great plainness of speech; and the supposed difficulty of arriving at any conclusion on a proper standard of dress demands its strict examination. Praying the Great Head of the Church, that I may be enabled to "use sound speech which cannot be resisted;" I shall proceed to the consideration of the question—*What description of dress ought the Christian to wear?* This question is important—and in the fear of God I will endeavor to answer it, hoping that the few broken hints offered may promote consistency among our members.

*First.* The dress which a Christian ought to wear should be plain. Let the gay and the proud dress themselves in the foolish fopperies of fashion. Let those who are destitute of the grace of God, seek a recommendation in the "outward adorning" of their persons. Let them wear "gold and silver and costly array." Let



theirs be the chains and bracelets, ruffles, flounces, beads and guards, and a host of other fashionable ornaments; but let Christians, and particularly Methodist Protestants, know their calling better. Plainness of manners, speech and dress, are characteristic of our holy religion. Would to God we were characterized as a plain people more generally. The adorable founder of christianity was himself plain in appearance, conduct and language. The testimony of his apostles confirm this remark. They were also plain; and should not we, who profess to be the followers of Christ, together with them, be plain. Christ Jesus left us an example, that we should follow his steps. Can any man be a follower of Christ, and yet run with the world after its fashionable vanities? certainly not. "Be not conformed to this world," Rom. 12, 2, undoubtedly extends to the article of dress. A Christian then ought to dress plain.

But, plainness has a dignity about it, befitting the character of a Christian. It bespeaks him above the world. It tells that he has trampled on its vanities. It shows that he pursues his course unmoved by the shifting gales of fashion. It is a mark by which it is known that though "in the world, he is not of the world." It is a token that he is "clothed with humility," which is true Christian dignity—a dignity "known and read of all men." A Christian then ought to dress plain.

But, plainness has a modesty about it which the apostle Paul recommends, 1 Tim. 2, 9. "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety"—a modesty not to be found in "broidered hair, or gold, or pearls, or costly array"—a modesty which emanates from the "hidden man of the heart, even a meek and quiet spirit," 1 Pet. 3, 4—a modesty becoming the follower of him, that was "meek and lowly"—a modesty which was wanting in the daughters of Jerusalem, described in the 3d chapter of Isaiah, who walked with "stretched out neck and wanton eyes, and mincing as they go"—a modesty which cannot fail to recommend its possessor. A Christian then ought to dress plain.

But plainness has a consistency about it—a suitableness to the profession of religion. Is it inconsistent for a professor of religion to attend horse-races, chicken fights, revellings, banquetings, and such like? And is it not unsuitable also, for him to dress in the foolish and vain fashions of this world? Is foolish talking and jesting not convenient? and is it not alike unbecoming for him to ape their foppish attire? Is it confessing themselves strangers and pilgrims here below? No, no, it is not. Plainness and consistency of christian character go hand in hand. A Christian then ought to dress plain.

But plainness has a comfortableness about it—an ease which makes it proper for a christian. Ah, how many uneasy hours are spent by the votaries of fashion enclosed in corsets, tight jackets, pinching shoulder straps, and a thousand other uncomfortable things best known to those who wear them, and it would have been better for them never to have known. Ah, how many sacrifice health at the shrine of vanity. But plainness is different—no modes are here invented to distort the body, to cramp and pinch the limbs—comfort and ease are companions of plainness. How much then the rather to be chosen is a plain garb, in which ease is sought, and health preserved. A Christian then ought to dress plain.

\* To dress as worldlings do?

But plainness has a decency about it, and is consequently a suitable dress for the christian. Fashions are prompted by many evil passions, and are calculated to incite and inflame them in others. Fashions are often disgusting in the extreme to a spiritual minded person. Fashions not unfrequently expose the arms and breast of her votaries, which is indecent; so that well does the Psalmist pray, "Turn away mine eyes from beholding vanity," Ps. 119, 37. But a plain dress covers the body, and promotes the amiable and pure affections of the heart. A Christian then ought to dress plain.

O that every one would pray for deliverance from pride, vanity and fashion. O that every one would flee from sin, and avoid all appearance of evil, and have no fellowship with the unfruitful works of darkness. Let every one give heed to the truth, and "hate even the garments spotted by the flesh."

The first characteristic of a Christian's apparel is plainness; the second I reserve for No. 3, which I will endeavor to furnish in due time.

ERASTUS.

For the Methodist Protestant.

Mr. Editor,—Permit me, through your columns, to ask the parents in our church and congregations, what we are doing in reference first, to the salvation of their own souls, and secondly, what they are doing towards saving the souls of our dear children?

Are we serving God daily in spirit and in truth, in reference to securing our own salvation? Are we ardently watching and praying, and are we daily growing in grace? Are we as much concerned about our souls as we are about our bodies—our temporal business, whether it be in the collection and payment of our just debts, adding dollar to dollar, house to house, farm to farm, honour or fame, to honour or fame? Happy for us if we can truly say, that we act and think like those who consider the interests of our souls paramount to all things below the heavens!

As Ministers, are we attentive to the eternal interests of our children; or does our anxiety for the salvation of others transcend that which we feel for those of our own children. In other words, shall we be a saviour of life unto life, unto strangers and strangers children, while our own children are perishing in their sins from the want of a deep sense of the value of their precious and never dying spirits?

As members, are we more concerned for the souls of our neighbors and their children, than we are of our own children and relatives?

If so, it certainly argues a strange sort of feeling. What said Joshua? "As for me and my house, we will serve the Lord."

Shew me one who is more concerned about the souls of others, than he is for those of his household, and I will shew you one who is living, and feeling, and acting a part contrary to the laws of nature and revelation.

The first desire of new born souls is to see their personal friends, that they may relate the goodness of God to them, that they may happily persuade those who have never been converted to love and serve the Lord—after this is done, they turn to their acquaintances to persuade them "to flee the wrath to come," and to taste and see that the Lord is gracious.

We have known many professors to go many miles to attend a meeting to promote the work of God—we have known them to labor much, and constantly amongst strangers, who, while

at home, seemed to evince but little zeal and effort for the conversion of their own households. We say this is both unnatural and contrary to the spirit of the gospel.

If we have known the Lord to be our God in the pardon of our sins, we say that the next step is to use every proper effort to induce our wives, our husbands, our brethren or sisters to yield to be saved by grace—then having made every effort, if we have succeeded we ought to go out in search of others. But if we shall have made every effort in our power for the salvation of our household, and they will not seek their soul's salvation—we say then, let us turn our faces, and our hearts, and our labours to beseech others to be reconciled to God.

That we have seen the neglect of the souls of hundreds of families by parents, none of observation will deny—and that we have seen the children of professors as bad as the children of those who have never tasted the good word of life, we presume none will deny, and that the souls of many of the children of professors will have been eternally lost because of the neglect of their professing parents, the day of eternity will no doubt most fearfully disclose. What shall we say, what shall we do, fellow parents? Shall we not each look at home, and labour at home with all our might, that God may visit our sons and daughters in much grace, mercy and power, that we may be the more effectual in the salvation of others?

PROPRIETY.

A poor, ignorant Choctaw Indian, whose hut stood alone in the wilderness, was brought to the knowledge of the Saviour at a camp-meeting. He went home with his heart full of love and gratitude, that God had given his Son to die for sinners. He immediately began to pray in his family, and seek the blessing of his Heavenly Father, on his humble meals, and taught his family all he knew about God. His wife soon became a Christian. His little daughter, five years of age, began to pray, and was so happy that she prayed many times a day. She soon learned one of the hymns in her language and was greatly delighted in singing it. She would often go into the fields and woods, and there pray and sing. She used to ask many questions about God, as "Where is he? Does he walk about? Does he live in the clouds, or beyond them? Does he see me? Does he love me? I love him, and want to go and see him, and be where he is." She never would eat, whether at home or abroad, without lifting her heart to her Father above, for his blessing. She continued in this state of mind about six months, when she was taken sick. During her sickness, she was calm and happy, though her pain was very severe. She was all the time thinking of God, and praying to him.

On the day she died, while her parents were weeping over her, they heard her say, "Uba Anka ma?" My Father above, open the door and let me in—open the door and let me in. Then looking at her parents, she said, "My father and mother—issa ha lanlana"—do not hold on to me; the door is open; I shall enter in—the door is open, I am going;—and then sweetly fell asleep in Jesus. No doubt the blessed Jesus, to whom she loved to pray, opened to her the gates of heaven, where she is now singing the song of Moses and the Lamb. Now this little heathen girl had never seen a missionary, but all the instruction she had was from her ignorant father. But she was taught by the Holy Spirit.

O that the children who read this account of a heathen girl, would do as she did; that when



they lie on a death-bed they may say, "the door of heaven is open to me, and Jesus stands ready to receive!"—*Youth's Friend*.

#### ON EDUCATION.

For the Methodist Protestant.

##### WHO WOULD HAVE BELIEVED IT?

Mr. Editor,—What is more powerful than *public sentiment*, in triumphing over human prejudice, and subduing all things into itself? Never was its influence directed with more efficiency, or its effects more demonstrable, than in the change which is being wrought in the sentiments of the people called Methodists, upon the subject of *education*. A few years since, one of the most popular themes for a presiding Elder, was "men made ministers, who have rubbed their heads against a college wall." One of these distinguished gentlemen has recently accepted an *agency* for a *College* now building under the patronage of a Southern Conference. This is as it should be. The glory of the Temperance cause is, that it finds a man a slave to drunkenness and making him sober. The broken heart and weeping eyes of an affectionate wife,—the hunger and nakedness of dependant children, all, all have failed to produce repentance and effectuate a reformation in the man who loved strong drink. But now he is a sober, industrious, steady man. To whom or what means are we indebted for this surprising change? We answer *public sentiment*. Public sentiment has in this respect, if in no other, produced a moral revolution upon the American people, which could not be effected by the Bible, the preached gospel, the ordinances, and the grace of God, in their combined and concentrated energy.

In like manner public sentiment is holding its onward course in breaking up and pulling down the strong holds of human ignorance. When Christ was on earth and preached His own gospel, He uttered this sentiment, "Light has come into the world, and men love darkness rather than light, because their deeds are evil." It is quite evident that the Saviour had reference to that moral or spiritual light, to whose influence the carnal mind is always averse. This passage of scripture is introduced to illustrate and confirm the truth of the following proposition:—*That education and learning when opposed at all, find their most inveterate enemies among the illiterate and most ignorant class of mankind.* The same remark is equally true of the *Temperance reformation*. Its opposers are found, almost invariably, in a motley group of whiskey makers, whiskey vendors, and whiskey drinkers. A temperate man cannot, dare not oppose the cause of Temperance; the intelligent, well informed, educated man, cannot, dare not oppose the cause of Education. Few, very few have been found in modern times, sufficiently hardy or reckless of consequences, to advocate openly the converse of this proposition. The reason is obvious, public sentiment assumes its truth, and exhibits a corresponding character.

The preceding remarks are the result of information contained in a letter received a few days ago from a minister and member of the Virginia Annual Conference, stating, that Conference had during its present session, resolved to establish within its bounds a *Literary Institution*, on the manual labor plan.

*Who would have believed it?* Only two years since, a resolution was brought before that body, favoring the organization of societies for the

promotion of Education; merely designed by the mover as an introduction, or pioneer to a subsequent, and more important object.

What was its fate? A day was spent in argument on a motion "To throw it under the table, and let it lie there." I believe I retain the precise language of the mover. The motion was lost by a small majority, leaving the subject open for debate at any time during the session. But it is believed that the parties concerned, thought nothing would be gained, by renewing the debate.

It is proper to remark, that the debate was not on the resolution, but a report presented in accordance with the spirit of the resolution.

Two years, and two only have passed away. Meantime the Pittsburg and Ohio Conferences have determined to establish a *Literary Institution*; Alabama has followed the example, and Virginia now moves in the train. So much for resolutions and purposes, excellent as far as they go; but really it is a very inconsiderable portion of the work to make an entry on the Conference Journal. Yet, considering our former condition as a people, "who would have believed it?" What has effected this important change in our views and prejudices in regard to *Education*?—We answer, *public sentiment*.

No advantages of a literary kind which we could have enjoyed as a community for the short space of two years, could effectuate any change of equal extent and importance. The result, therefore, is highly creditable to those important branches of the Methodist Protestant Church, in which these measures have been adopted, and it must be acknowledged, that a brighter day dawns upon our horizon.

It is delightful to the benevolent mind to contemplate the struggles of our infant community, where magnanimity makes its onward course. With similar emotions, will all disinterested and unprejudiced minds view the present noble effort of the Methodist Protestant Church.

One of the brightest traits in its revealed character is, that of a prevailing desire of improvement. This remark, is not more true of one department of its economy than another. It opens its ear to instruction; and animadversion, sometimes unnecessarily severe, is often admitted into the columns of its periodicals.—Hence, intelligent *public sentiment* cannot fail of directing its future and increasing energies.

In proportion as its numbers, piety and intelligence increase, will the great object which gave it existence be consummated. It is only the thinking and reading portion of the Methodist Episcopal Church, that can be redeemed from their present vassalage. Ignorance, is the soil in which tyranny takes the deepest root.—Enlighten the mind and the chains are speedily broken. To effectuate an extensive reform of the Methodist Episcopal Church, nothing is more certain, than the necessity of exhibiting in our own a greater amount both of intelligence and healthful vigorous piety. Public sentiment has settled the point beyond a debate, that the piety of the American Churches, is not a plant of sickly, delicate growth. In its rapid march, and onward course, it is surpassed only by the steam car, on the great commercial rail-way.—Public sentiment demands of us to take our stand among the American Churches, for the prize of our high calling of God in Christ Jesus; and requires of all, an increased zeal and devotedness in saving a lost world.

In closing these remarks, one sentiment, alone remains to be impressed upon the mind of the sincere follower of Christ. That the faith of

the gospel is a principle immensely more powerful than *public sentiment*, for all the purposes of moral improvement, and always forms the main spring of that machinery, which perpetuates the glory of God, in the salvation of man. When we give to this heaven-born principle, its appropriate influence, on all our movements as a christian denomination, in a few years, while standing upon some moral eminence, to which we have ascended by the power of a living faith, and viewing the immense improvement made, we shall exclaim in the language of our motto, *Who would have believed it?*

LISPENARD.

For the Methodist Protestant.

Dear Brother,—I have anxiously looked into the two last numbers of your paper, and have been no little disappointed, to find that no one has responded to my proposition, to raise a fund for the support of our superannuated itinerant preachers, and the widows and children of such of them as shall die; as contained in your paper of the 7th of February, 1834. It cannot be possible that any member of our church, who will reflect, can feel lukewarm in a matter of such obvious importance. If we wish to retain in our itinerant ranks, able and useful ministers, such a fund must be provided; for we cannot expect that our ministers can long be so entirely regardless of their own interests and the interests of their *dependent* families, as to continue to travel without a prospect of their support, in case of misfortune or death. It has been some cause of wonder to me, that we have been able to obtain and keep so many valuable men. It manifests such a devotion, on their part, to the cause of religious freedom, as should endear them to all its friends. I know this to be a matter of deep concern with many of the preachers; and but for the deep interest they take in our cause, they would locate. They do not receive annually more than sufficient to defray the absolute and necessary expenses of themselves and families, and many of them do not get this. They look forward therefore to the time, when bodily infirmities may incapacitate them for active labour with anxious solicitude, and they must look forward with more anxiety still, to the times of their deaths, which will leave their families unprovided for. I do most earnestly entreat our unstationed ministers and lay brethren to reflect seriously upon this subject; and at once to step forward and provide a fund for the purpose of relieving our itinerant brethren from anticipations and fears the most painful and perplexing. I have been told by some of our friends that the sum I proposed was too much, and that there would be more money raised if a less sum were proposed. To meet that suggestion, I now propose that all persons willing to contribute five dollars for the purpose of raising a fund for the superannuated ministers of the Methodist Protestant church, in the Maryland District, and the families of such of them as shall be left in indigent circumstances, shall at once signify it to the editor of the Methodist Protestant, and that their names be published. I do not make the last part of the request for the purpose of making an unnecessary parade; or to sound a trumpet of our benevolent acts; but to give information to our friends of our disposition to make our travelling preachers as free from care as possible; and as an inducement for other districts to make a similar effort. As a number of our friends run hastily over our periodical, and some of them are not subscribers to



it, I would most respectfully propose to every class-leader or some other prominent individual in each class to bring the subject home to every member of the church. I cannot but believe that our friends will take a deep interest in this matter. It is not proposed that this fund shall be applied to the support of such ministers, or their families as shall have sufficient property of their own for their support. The details of the plan, however, will be left to the annual conference. In order to have a proper view of the object, I solicit brethren to suppose themselves and their families to be in like circumstances. If they will do this, I doubt not but that every one of them, who can conveniently spare five dollars will at once signify it as requested. These five dollars thus lent to the Lord will not be missed at the end of the year: and will be paid. A numerous subscription will fill the hearts of our itinerant brethren with joy and gladness, and be such a manifestation of affection and kindness towards them as will stimulate them to increased exertion in their various duties; and will be an encouragement for others to enter the itinerant field. If there be any member of the church, who will feel more pleasure in expending in good living, in furniture, in dress, or in laying up five dollars than to give them in such a cause, I envy not his philanthropy or feelings of brotherly kindness. I cannot, and will not believe that there are many such in our community; and if this proposition shall fail, I must conclude that brethren see objections to it, which do not present themselves to my mind. If a better plan can be proposed, let brethren come forward and submit it, and I hereby pledge myself as an individual, to adopt it if it shall be within my reach, and shall secure the object, which I have in view. I hope I shall be pardoned for pressing this subject with such earnestness. I consider it a matter of obligation on me, and one which stands intimately connected with the durability and prosperity of our church. If this appeal shall be received with the same apathy and indifference as the former, I shall sincerely regret it, but shall have the satisfaction to reflect, that my best efforts have been used for the promotion of an object, which had in view the happiness and comfort of a set of men, who have nobly volunteered their services in the support of a free church government, at immense sacrifices. How many of us would be willing to endure the same privations?

P. B. HOPPER.

Eastern Shore, Md. Feb. 27, 1834.

Mr. Editor,—Permit a subscriber to call the attention of the brethren to a set of popish expressions that very frequently appear in the Methodist Protestant, in the communications of some ministers. They are doubtless of Egyptian origin, and have been brought by us from the house of bondage. They fit admirably where the preachers own property, people and all, and exercise an irresponsible lordship over God's heritage, but among us, who are Christ's freemen, and all brethren, they are utterly out of place, and should be discarded.

The following are some of the expressions to which I allude: "My people are doing well"—"our people should be, &c."—"and should urge his people, &c."—"the influence they might exert over their people, &c." A long list might be made out of this kind of phraseology, but the above quotations will be sufficient to shew their character, and that they are more or less offensive to the eyes and ears of some of Christ's ministers and people.

A Subscriber.

# LITERARY.

For the Methodist Protestant.

## AN EXTRACT FROM THE BROOK STREET LECTURES ON ANCIENT GEOGRAPHY.

The first place mentioned in the bible after the flood, of which we have now the means of fixing the location, is Babylon. We shall notice 1st. the tradition of the oriental writers respecting it. 2nd. The notice found in the ancient authors, and 3d. The descriptions of its remains, by modern travellers, compared with ancient descriptions.

1st. Abulfeda says, that BABEL, anciently a celebrated city, which communicated its name to the whole province, (Babylonia) has now nothing more than a village on its site. There is still to be seen the ruins of structures of the highest antiquity, which induces a belief, that a great city stood there. He adds, that in ancient times the kings of Canaan resided there. Also, that Hillah stands on the land of Babel, as well as Susa, which is near Haon, Ibre, Hobeira. M. Otter, quoting the Turkish geographer, Ibrahim Effendi, says, that "Babel is also close to Hillah" and on the left hand, i. e. on the west of the road, in going from Hillah to Bagdad. The Arabs, and inhabitants on the spot, not only give the name of Babel to a district round about Hillah; but have also pointed out to many European travellers, vast ruins, and heaps of earth and rubbish, on both sides of the Euphrates, as the remains of the ancient city spoken of, by eastern writers. The oriental geographers give the latitude of Babel from 32° 15' to 32° 25'. If the centre of the tower is three miles north of Hillah, it is 32° 21' north.

2nd. Notice by ancient authors. Herodotus says, that the fountains of Bituman at Is, from whence the Bitumen used in the construction of Babylon, was brought, were situated eight days journey above the city. There are some copious fountains of this kind near the banks of the Euphrates. This distance answers to eight days journey of a caravan, of 16 miles each, direct, and is at the same rate as the six journeys, at which Hit is reported to be from Bagdad, according to M. Niebuhr. There can be no doubt therefore, that Hit is the place intended by Is, and which should have been written It. The Theodosian tables allow 44 Roman miles between Susienna and Babylon, and these produce near 37 English miles in direct distance allowing for the inflections of the road. According to Pliny, Seleucia was built at the distance of three miles from Ctisiphon and on the opposite or western banks of the Tigris, and the site of Ctisiphon of the stately palace of Chosrocs, now named Tanke Therse, or the throne of Chosrocs. This place is placed on the authority of M. Niebuhr, M. Ives, Beauchamp and Abulfida at 3 miles to the eastward of Bagdad. There can hardly be the shadow of a doubt respecting the site of Etisiphon; for according to Abulfida the throne of Chosrocs, stood within that of Modain, which he says was named by the Persians Thaisafan, meaning Ctisiphon, it being well known, that Modain, by which is meant the two cities, was the collective name for Seleasia and Ctisiphon, among the Arabian conquerors of Persia. Those remains stand very near to the eastern bank of the Tigris, at a few miles below the conflux of the Dila river with the Tigris, as Pliny says, that Ctisiphon and Seleucia did in respect to the Modian Choaspes, which is evidently meant for the Dila. It agrees also with the position of

Nahr Malka or the Royal Canal leading from the Euphrates to the Tigris, for it joined the latter at Seleucia. A part of the bed of this canal is still to be traced; and it existed so late as the time of the Bagdad Caliphate. It is said also by M. Beauchamp, that the foundations of the walls of Seleucia may be traced—of Ctisiphon also, many considerable remains are visible, and described together with the stupendous remains of the palace of Chosrocs by M. Ives. Now the whole of these authorities taken together clearly point out the position of ancient Babylon, to be at, or near Hillah, which is known to be built out of the ancient city, and is said to stand on its very site. For it agrees in point of Ctisiphon, and Hit, and is expressly pointed out by the oriental geographers and the people on the spot; and moreover retains its ancient name of Babel. And lastly, the identity of the position intended by the oriental geographers is proved by the latitude.

3rd. According to Herodotus, the city stood in a large plain, the exterior of it was square, surrounded by a lofty wall, and it was divided into two parts by the Euphrates, which passed through. We may take it for granted that the tower of Balus stood in the eastern division of the city, and that the palaces and gardens were on the west, as we find no good evidence to the contrary. But it should seem that none of the Greeks had seen the tower till after it had been ruined by Xerxes, or gone so far to deny, that its original design was not apparent. All the descriptions are very brief, and Strabo is the only one who pretends to give a positive measure of the elevation, although all agree in stating it to be very great. That it was exceeding lofty, may be conceived by the mode of expression, by those who describe it. If as Strabo supposes it was five hundred feet high, it was about 20 feet higher than the great Pyramid at Memphis, and 100 feet higher than Salisbury steeple in England. The Greeks with Alexander, who saw, and described the dilapidated tower, had also seen the Pyramids, but they make no comparison between their breadth and their altitudes. Taking the amount of ancient testimony, it is conjectured that the tower might have been higher than the great Pyramid, but not so large at the base. It is probable, that the latter was of the greatest solid contents.—The great Pagoda at Tanjore in India, which inclines by a regular series of steps, is thought by some to approach to a resemblance of the tower of Balus.

Dela Valle, when at Bagdad in 1616 had the curiosity to visit the site of Babylon. He found at no great distance from the eastern bank of the Euphrates, a vast heap of ruins, of so heterogeneous a kind, that as he expresses it, he could find nothing whereon to set his judgment, as to what might have been the original state. He recollected the descriptions of the tower of Balus, in the ancients, and supposed, that this might have been the remains of it. He goes on to say, that the mountainous ruin, in question, like most other ruins does not present a regular figure; but is of different heights, in different places, and that the highest part of the palace of Naples, is not so high as some parts of this ruin; in some places the sides were steep and craggy, and in others, they form a slope, that may be ascended, and there appeared the traces of torrents, that had been occasioned by the running off of the rain water. With respect to the materials; he found that two kinds of materials had been made use of; the one, bricks



simply dried in the sun; in the other, bricks baked in the furnace. Of the latter sort, which seem to have been employed only in such parts of the fabric, as were either the most exposed to the weather, or which required a greater degree of solidity, than the rest, these were by far the smallest proportion, and with these a cement either of lime, or of bitumen had been used.—The ruins of Babylon (says M. Beauchamp) are very visible a league north of Hillah. It would never have been suspected for a work of human hands, were it not proved by the layers of bricks found in it. To come at the brick, it is necessary to dig into the earth. They are baked with fire, and cemented with bitumen. Above this mound, on the side of the river, are those immense ruins, which have served, and still serve, for the building of Hillah, an Arabian city of 10 or 12,000 souls. Here are found these large bricks, imprinted with unknown character, specimens of which, I have presented to the Abbe Bartholemy. I was informed by the master mason employed to dig for bricks, that the places from which he procured them, were large thick walls, and sometimes chambers. He had frequently found earthen vessels, engraved marbles, and about eight years ago a statue as large as life, which he threw among the rubbish. On one wall of a chamber he found the figure of a cow, and of the sun and moon formed of varnished bricks. Sometimes Idols of clay are found representing human figures. The master mason led me along a valley, which he dug out a long while ago, to get at the bricks of a wall, that from the marks he showed me I should guess, to have been not less than 60 feet thick. It ran perpendicular to the river. The palace of Chosrocs in Ctisiphon, appears to have been built of bricks brought from the ruins of Babylon, as the dimensions are nearly the same, and the proportion so singular. These bricks too, are to be traced among the ruins of Bagdad. Those who have made it their business to enquire and examine, have always found, that the materials of ancient cities have been employed in the building of new ones, in cases where new foundations have been established in the same neighbourhood, and when such materials could be transported by inland navigation, they are found at very great distances from their ancient place; much farther indeed than Bagdad, and Seleucia are from Babylon. According to M. Beauchamp's measure, the bricks were about 13 inches square by nearly 3½ thick English measure. Others made them only a foot square. The final decline of Babylon is dated from the foundation of its rival, Seleucia, on the Tigris, by Seleucus Nicator, before Christ 293. In the time of Strabo, Seleucia had become a larger city than Babylon; the greater part of the latter had become a desert. He says Alexander's successors disregarded Babylon; the Persians had destroyed a part of it, and negligence added to the natural decay occasioned by time, completed its ruin. Especially after Seleucus transferred the seat of empire to his new city Babylon, may be stated, to have been about 250 miles from the mouth of the river, in a right line, and nearly the same distance from Shushan or Susa, the capital of Persia. But Tostar, which some take for the ruins of Susa, is 45 miles farther. The ruins of these ancient cities are on the branches of a great river, which also enters into the Persian gulph near the mouth of the Euphrates and the Tigris.

Alexander in his Indian expedition, built a fleet in the Purab, or one of the five rivers, which empty into the river Indus, in which he

embarked a part of his troops, under the command of Nearabus whom he directed to descend the river to the ocean, follow its coast to the Persian gulph, pass into it, and ascend the river of Susa, to the capital of the late Persian empire, where he would meet him with the army, and would descend that river again, and pass up the river Euphrates to Babylon. This voyage was accomplished, while the Macedonian conqueror was at Babylon, he projected plans for its restoration to greatness if not to make it the seat of empire once more. But a few days before he set out, in his intended visit to Alexandria, his newly built city in Egypt, in a prolonged feast with his officers, he was seized with a fever which proved fatal. In the division of the Macedonian conquests Babylon fell to the lot of Seleucias, who built a new city on the banks of the Tigris, to which he gave his own name, after the custom of the founders of new dynasties in Asia. It is probable, that in the course of ages the sands of the Arabian desert might have continued to approach nearer to the Euphrates, as those of the Lybian desert are known to do to the Nile. Nature in such situations seems to form only morasses and deserts. The sun and the rivers divide between them the surface of the globe, the art of man alone combines the heat and moisture for the purpose of cultivation. Observe upon the map the lines of the canals; which intersected the peninsula formed by the two rivers, they all from their inclination appear to have received their water from the Euphrates though the Tigris is regarded as the most rapid. There was also a canal and a lake on the Arabian or western bank of the Euphrates, after the manner of the celebrated canal and lake Meoris on the west of the Nile. These lakes were the receptacles of the waters of the inundations. Observe also the tables of Greek and Roman itineraries, or distances on the great roads or military ways. These serve to show that conquest in those great empires was the result of system not of accident. From all these sources may not evidence enough be derived to render credible, all that is recorded in the Bible of Babylon. In a former lecture, it was stated that the bible does not claim for this celebrated city or country the honour of being the first residence of man; and also, that this claim cannot be sustained in favour of any alluvial district. A peculiarity in regard to Babylon may be here noticed, viz. it is older than the cities above it on the Euphrates and the Tigris, and this fact is in part accounted for, by the statement, that the founders of Babylon come from the east, and not from the north, that is they did not follow the course of the rivers. On the contrary it appears that Upper Egypt was first settled; that Thebes was older than Memphis. And the same tradition prevails on the banks of the Ganges. The Bramins believe that their ancestors descended the river, and hence the celebrity of the pass of Hurdwar, or the cows mouth, where the Ganges enter the plains of Hindostan. There is another circumstance connected with the first account of Babylon, which though it will more properly come under notice under the head of chronology, may yet be touched upon at this time on the supposition that Moses was the author and not the compiler and preserver of the book of Genesis; being as he was a native of Egypt, might it not have been expected that he would have naturally introduced some relative account of the foundation of some primitive city and empire on the banks of the Nile? But, if as others have conjectured Abraham furnished the original docu-

ment respecting the primitive settlement on the plains of Shinar, that is, brought it with him from the east as a part of the then historical scripture, Egypt would of course been out of the question in a collateral point of view. But notwithstanding the antiquity and the greatness and power of Babylon, much of its importance in the bible account of it, is derived from its Chaldean character, this is seldom if ever lost sight of. Now, it of late years, has come to be very generally admitted, that though a Chaldean, was a Babylonian, yet a person might have been a Babylonian, and not a Chaldean, or in these words that the Chaldeans were the Priestly cast of Babylon, and directly or indirectly the fathers or authors of that great system of religion which overspread the west, if not the east also; and that the call of Abraham, was to preserve the knowledge of the true God, from being swallowed up of that learned, and powerful hierarchy. When we shall come to speak of the Babylonish captivity, and the final release of the Jews by the Persian conquest, the importance of these remarks will be more evident, you will clearly perceive how the truth of prophecy depends upon the truth of geography, and how a proof of falsehood or error in the latter might be brought to bear against the former.

#### INDOLENCE OF MINISTERS!

A cause of ministerial inefficiency may be found not only in deficient preparation, but also in subsequent professional indolence. Ministers do not universally continue through life to be students as they ought. There are those who seem to practice as though they supposed their studies, and the necessity of study, were finally ended the moment they leave the theological seminary—but all necessary accumulations of knowledge have been made, henceforward they have nothing to do, but diffuse their moral and intellectual treasures. Though it can hardly be conceived as possible, that an idea so highly preposterous, should obtain possession of a cultivated mind; yet too often it is manifestly there and ruinously at work. At any rate the fact is conspicuous, that a few of Christ's ministers are intellectually lazy. They do not bend their mental energies to hard investigation and noble exertion. They spend comparatively little time in their libraries, or what is better, in the solitude of deep and strenuous thought.—The consequence is, the mind is stationary. It even grows dull and rusty. These men preach no better at forty than at thirty, no better at fifty than at forty. Indeed some might be found whose earliest performances were decidedly the best, and were we called upon to select from their posthumous reputation, we should be likely to take one written at the farthest remove from the time they were buried. It is shameful, it is wicked, to let the immortal mind which is set apart to impress and mould for an endless destiny other immortal minds, thus to dwindle and run to waste. This mental indolence is surely a prominent and notorious evil in the ministry; it is an evil which must be corrected, before this divine institution shall accomplish any thing like its designed and practicable amount of success.—*Spirit of the Pilgrims.*

#### THE SOUL.

The soul is of inestimable value. The Saviour said, What shall it profit a man if he gain the whole world and lose his own soul? As much as to say that the world in comparison with the soul is perfectly valueless. But among



the gay circles of youth, how few there are who ever seriously ask themselves if they are not in danger of losing their immortal souls? If there were no danger of losing the soul, would the Saviour have uttered the interrogatory above? Surely then if you are in so critical a situation, should you not immediately inquire, what shall I do? When a Scythian captain had delivered up his city for a draught of water, he exclaimed, "What have I lost—what have I betrayed?" And when you deliver up your souls to the enemy of God and man, for a less trifle than a draught of water—how bitter must be your lamentation, when God calls you to Judgment. Dear youth, beware how you trifle with eternal things and grieve the Holy Spirit by a course of sinful disobedience; beware how you slight the offers of mercy while the day of grace is continued, and the invitations of mercy are proffered to you. Be persuaded to reflect upon your course, and immediately seek the forgiveness of your sins, and save from utter ruin, that precious gem—

"The soul of man—Jehovah's breath,  
Which keeps two worlds at strife;  
Hell rolls beneath to work its death—  
Heaven stoops to give it life."

For the Methodist Protestant.

DEDICATED TO MY BEREAVED FRIEND K—.

"Methinks if ye would know  
How visitations of affection  
Affect the pious soul, 'tis shown ye there:  
Look yonder at that cloud, which through the sky  
Sailing alone, doth cross in her career  
The rolling moon! I watched it as it came,  
And deemed the deep opaque would blot her beams:  
But meltings like a wreath of snow, it hangs  
In folds of wavy silver round, and clothes  
The orb with richer beauties than her own;  
Then, passing, leaves her in her light serene."

No rude hand should attempt to delineate a scene so affecting as the separation of those sacred ties, which unite kindred souls in that holy alliance, that cannot expire even with life itself; though separated as far as time to eternity, the longing desires follow the dear object of its affections beyond the boundaries of life; and what indescribable comfort and satisfaction to have sure ground to follow it to the throne of God. The gentle sympathetic vein of consolation would meet and bind up that heart already too keenly alive to this most trying and unexpected visitation of Providence; you mourn! "but not without hope." While your weak and trembling arms encircled your dearest earthly friend, and you looked on his pale face, and saw dissolving nature fail, and sink in death; oh! what sustained you in this solemn hour! in this extreme affliction! but the everlasting arms of Jesus, that encircled you both; though "one is taken and the other left." Yet blessed state! to be ever ready to be either the subject of, or the kind attendant on so affecting a scene. Do you not feel a holy submission to the will of God, in taking the dearest object of your expectation and hope to another, and better world? does not your heart respond, Amen, "blessed be the name of the Lord?" does not your faith take strong hold on the throne of God, and say "what I know not now, I shall know hereafter?" Departed spirit! thy upward flight was unlooked for, was unexpected, was sudden! Those who fondly loved thee, anticipated much enjoyment in thy society; while they mourn the absence of one so dear, so affectionate, and so kind, thou art rejoicing, and uniting with the seraphic choirs above in that delightful song that is never, never to end: even the tears of one whose

affection twined around thy heart while here, interrupts not thy repose in heaven, thou art gazing on the enrapturing glories that encircle thee, that transcends all human thought, "eye hath not seen, nor ear heard, neither hath it entered into the heart to conceive," what thou art reaping as thy rich reward, thou wast obedient and faithful to thy master here, now thou art before the throne of God and the Lamb, and "he is to lead thee to living fountains of waters," to perpetual and endless sources of delights and felicities. The infinite plenitude of that eternal living fountain of God's pleasure, will furnish a continual variety in the enjoyments of the blessed in heaven; consequently every moment new scenes will be unfolding before the astonished vision, the discovering of which, will be an eternal, or abiding and ever living source of pure unmixed happiness, still unfolding and progressing to all eternity. Say bereaved friends! Who would call our departed brother from joys so sublime, to earth, to bless his friends a few days longer. Would the pious and deeply afflicted servant of Jesus, under whose ministry our departed brother listened for the last two years? I trust he would not, though he had hoped, (as he saw him ripening, and heard from his lips the holy aspirations that ascended the mercy seat for the enlargement and extension of the Redeemer's kingdom, and witnessed his ardent zeal, and pious devotions in the cause of Christ) that God was about to prepare him for more pre-eminent usefulness in his church; though he feels such as he was a few in the church of Christ compared with those who fall below the gospel standard; his standard was fixed high, like Jacob's ladder, "it reached from earth to heaven." Holiness of heart was not only the burden of his exhortations, but he daily exemplified that his own heart was subdued by the sanctifying grace of God, hence he taught by example as well as precept. A few days since and with what eager step he would have hastened to his Pastor's house, to soothe and comfort him under his present peculiar family affliction. In his removal from the church below, to the general assembly above, the church of which he was a member, has sustained a great loss, his minister, a firm and undeviating friend, yet he says not "Alas my brother." But in pious submission, "It is the Lord, let him do what seemeth him good." Would a pious widowed mother who feels deeply her irreparable loss, call her departed son back to earth? he has paid the debt we all owe, "dust thou art and unto dust shalt thou return," is the irrevocable decree of our Maker. His last trying affliction is over and those whose longing desires follow him beyond the portals into the blessed haven of everlasting rest, ardently hope through grace to meet him in that mansion of blessedness to part no more forever. Should these lines meet the eye of one brother or sister of the deceased, who have hitherto been gay and indifferent to the great concern of the soul, oh think of the vast remove of him you was wont to hear speak of the great worth of the soul; you will hear him speak no more in the flesh! the flesh has failed, he is gone home to his father's house. But can it not be said "being dead he yet speaketh," he still speaketh to you in those gentle accents he was accustomed to address you and which still linger on your ears; he speaketh to you by the pious example he has left, "his works follow him," he speaketh to you by that happy tranquillity that settled on his brow in the last extremity of dissolving nature. "Mark the perfect man, and behold the upright: for the end of that man is

peace," he speaketh to you by his sudden and unexpected exit to the world of spirits. And he says "seek the salvation of your souls, prepare for the solemn hour of death," "for in such an hour as ye think not the son of man cometh." Oh delay not! but receive the heavenly admonition as from one you so tenderly loved, and whose memory you will cherish while life shall last; to you, it is a loud and solemn call; would you meet your dear departed brother in that bright world above, and with him partake of the joys of Paradise; then like him you must repent of, and forsake your sins and sinful pleasures; like him you must have your soul alive, and sanctified to God, like him, you must by beholding "Christ the Lord," "be changed into the same image from glory to glory," till matured for glory on high, and your labour finished on earth, then like him, you will have Jesus to go with you over the Jordan of death, where on the blessed banks of deliverance your dear departed friend, and brother with myriads of the blood throng will meet, and bid you a hearty welcome! Oh what a happy meeting at God's right hand, never, never more to part, hallelujah, Amen. That this may be the unspeakable happy lot of all the bereaved, prays your humble sympathising friend.  
Boston, Feb. 19, 1834. A PATRON.

ORIGINAL POETRY.

For the Methodist Protestant.

Mr. Editor,—I send you the following hymn of H. K. White's called the star of Bethlehem, together with a chorus I have added, hoping it will render the hymn still more acceptable to the Christian public. JOHN.

THE STAR OF BETHLEHEM.

I.

When marshall'd on the mighty plain,  
The glitt'ring host bestud the sky;  
One star alone of all the train  
Can fix the sinner's wand'ring eye;  
Hark! hark to God the chorus breaks,  
From ev'ry host, from ev'ry gem;  
But one alone the Savior speaks,  
It is the star of Bethlehem.

CHORUS.

The star that led the eastern sage,  
Incarnate Deity to see;  
And still conducts through ev'ry age,  
Benighted sinners, Lord, to thee,  
With eager gaze I turn my eye  
Upward to catch the quick'ning beam;  
When lo! the fairest in the sky,  
I see the star of Bethlehem.

II.

Once on the raging seas I rode,  
The storm was loud, the night was dark,  
The ocean yawn'd, and rudely blow'd  
The wind that toss'd my found'ring bark.  
Deep horror then my vitals froze,  
Death-struck I ceased the tide to stem;  
When suddenly a star arose,  
It was the star of Bethlehem.

CHORUS.

The star that led the eastern sage,  
Incarnate Deity to see, &c. &c.

III.

It was my guide, my light, my all,  
It bade my dark forebodings cease;  
And through the storm and danger's thrall,  
It led me to the port of peace.  
Now safely moor'd, my perils o'er,  
I'll sing, first in nights diadem,  
Forever, and forever more,  
The star—the star of Bethlehem.

CHORUS.

The star that led the eastern sage,  
Incarnate Deity to see, &c. &c.



For the Methodist Protestant.

## HYMN FOR MORNING AND EVENING.

I.  
Soon as the dawn my early vows  
To thee, my God, shall rise;  
And when the evening shades prevail,  
To heaven I'll lift mine eyes.

II.  
Thine hand upholds me thro' the night,  
While resting on my bed;  
And angels veil'd from mortal sight,  
Protect my sleeping head.

III.  
My life is daily made thy care,  
As light renews the day;  
And still a gracious providence  
Marks out my dubious way.

IV.  
Let gratitude be deep impressed,  
Forever on my soul;  
My board is with abundance blest,  
And plenty fills my bowl.

V.  
O I will praise thee, blessed Lord,  
For it can never be,  
That I should all these mercies have,  
And pay no thanks to thee.

VI.  
O I will praise thee while I live,  
And when this body dies,  
My soul shall triumph in thy love,  
And praise thee in the skies.

JOHN.

## BALTIMORE:

FRIDAY, MARCH 14, 1834.

Protracted Meeting in St. John's Church, Baltimore,  
Saturday, March 8, 1834.

This meeting has been continued with increasing interest and gracious results through the present, which is the seventh week. The subjects of convicting and converting grace, during this week, have been of a most interesting character, and such as bid fair to become "pillars in the Church of the living God."

The work has progressed with but little effort on the part of those who have shared in conducting the services. The terrors of the law have been but seldom adverted to—while the nature and indispensable necessity of repentance have been affectionately urged;—the character of evangelical faith, fully and frequently set forth, and the great love of God, in the gift of the Lord Jesus Christ, has been portrayed with soul subduing and heart melting effect.

The basement is crowded every night with believers in Christ—those who are seeking the salvation of their souls, and others who are prompted by curiosity to see and hear for themselves the wonderful work of grace which they had heard was in progress amongst us. We have no doubt but the meeting will be continued through the ensuing week. Our preachers, members and friends abroad, will no doubt come and help us as far as practicable. We invite them to do so, most cordially believing they will be richly reimbursed in their own souls for their labor of love.

We should feel wanting in duty to a number of the members of the Methodist Episcopal Church, were we to withhold the pleasing fact from the public, that they have engaged most heartily in the work, and have aided us greatly by their fervent zeal, and by their prayers of faith. They are prophesying that the middle wall of partition which has so long been raised, will soon totter to its fall, and that we shall be one in affection. Those who have witnessed the revival set to their seal that God is carrying on a glorious work in our midst. It gives us much pleasure to state, that our brethren have gladly availed themselves of the help of these brethren in Christ.

We invite special attention to our brother Hopper's communication on the subject of creating a fund for those ministers who shall become superannuated in the itinerant work, and at least a partial support for the wives and children of such preachers as shall die in the itinerant ranks.

Surely this is a subject which claims our immediate efforts—and we hope the appeal of Judge Hopper, will be felt. We believe there are many who feel a deep concern in this matter.

Foreign and Home Missionary operations are expected to claim the attention of the ensuing General Conference—and we hope that measures will be taken calculated to bring out the energies of our Church on this important subject.

East Baltimore Station, March 3, 1834.

Mr. Editor,—I think it is likely that our friends are desirous to know the state of our cause in this Station. Therefore as I cannot give a more pleasing account, I will give such a one as I think the truth will cover, viz: I find, by reference to the class books, that we number at this time in this station 160 members. Of these, 30 have joined since the last Conference—several of them came from the M. E. Church—others have been converted and joined during this year. We have had, and still have some very gracious meetings. Our love feasts in general have been delightful. I have kept up prayer meetings every Tuesday night through the fall and winter—these meetings have not been so well attended—I have been at all of them, and some of them have been truly blessed by the Lord Almighty. Our class meetings are, I believe, generally kept up, but not as well attended as I could wish—in them, however, the Christians are made joyful. Our congregation is good—our prospects in these points of consideration are good. Pray for us brethren that we may abound in the work of the Lord.

F. STIER.

## BUSINESS DEPARTMENT.

The Book Agent earnestly requests remittances on account of Books forwarded, and also, on the balances still due on this Journal. He hopes that brethren will exert themselves to aid him in this time of great need.

Remittances on account of Fourth Volume.

L. Pearre, Thomas Randall, Basil Owings, Berker Newman. By J. T. Pratt, for Washington Wright, Stephen Webster, and Abner Webster. J. R. Weeks, D. M. Pierce, Herman McKee, B. F. Sweat, James Moulton. By W. G. Walker, for Beverly Eames, and John Shutes. By Solomon Mason, for Orange Lawrence, and B. F. Warner. Charles Jones, W. A. Fisk. By O. White, for Samuel Parker, and Olcott White. By Elias Bruen, for David Smith, Benjamin Case, Samuel Moore, and Jacob Israel. By Josiah Varden, for Peter Light, John Light, Samuel Prather, and Miss C. R. Prather. A. Richards, James L. Porter, Charles G. Stimson, James A. Snead, Thomas Marriott, Josiah Wilcox, Thomas Sterricker. By W. Pomroy, for C. Widney, J. Widney, John Widney, and S. Widney.

Remittances on account of Third Volume.

J. A. Shakesford, E. B. Hebbard, D. M. Pierce, Andrew Ellis, Jr. David Goodnow, Levi Bostwick, Josiah Wilcox. D. Reader, for Vol. 2nd.

Receipts for Books—gratefully recorded.

William Lang,	10 44
J. M. Smith and C. Harding,	50 00
Isaac Webster,	18 00
Solomon Mason,	42 00
Olcott White,	12 00
Augustus Webster,	15 88

Letters Received.

Eden Foster Charles Evans' \$10 was received (from Z. Williams, and properly credited to the persons named in his letter.) Saul Henkle, J. L. Ambler, W. Collier, P. Master, Batavia, N. Y. Jacob Cline, T. W. Gibbs, Thos. Cole, L. C. Camrond, Edward Edgerton, P. Leonard, A. Subscriber, Charles Rice, William S. Stockton, Ira A. Easter, John Elliott, Jacob Sexton, R. Blount, W. G.

Miller, Samuel Agard, (your request attended to,) John Stevens, "G. O." F. Andrews, J. A. Shakesford, James D. Yates, J. R. S. Wood & Sons, P. Galaspie, T. Riaris, John Gline, John Elliott, John Reis, Robert Parker, Jr. Isaac Webster, Thomas W. Pearson, (P. Master, Ga. to Va.) John Crocker, Hiram McKee, James Patterson, W. G. Walker, James Simpson, James Williams. Solomon Mason, J. R. Weeks, J. T. Pratt, J. G. Wilson, Elias Bruen, J. McLeish, Benjamin Case, "Devo"—Edward Mullikin, W. Kesley, Josiah Wilcox, J. T. Pratt.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,  
Baltimore, January 17, 1834.

Our Superintendents, Assistants, and other ministers, individually, with the Quarterly Conferences every where, are respectfully solicited to aid the Book Agent, by ordering from the following list, such works as they can facilitate the sale of. Their orders will be filled on six months credit, and such books as are not sold in that time, will be exchanged for others. One-third discount will be allowed from those marked thus (\*) and the rest at the prices stated wholesale.

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Pollok's course of Time, plain,	3 50	37½*
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Mason on Self Knowledge,	2 50	31½*
Mrs. Rowe's Devout Exercises,	2 50	31½*
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50*
Life of Mrs. Fletcher,	6 00	75*
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Polyglot Bibles, plain,	15 00	1 50*
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Dr. A. Clarke's advice to preachers and people,	\$10 per 100	18½
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Prideaux's Connexion of Sacred and Profane History,	48 00	5 00*
William's on the Lord's Supper,	3 00	37½*
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Ditto, in calf, gilt,		9.00
Do. morocco or calf, superbly gilt on back, sides and edges,	9.00*	19.00
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